

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, SEPTEMBER 6, 1900.

VOL. II, NO. 43.

An essential part of culture is weeding. We have not only to develop ourselves; we have to extirpate from ourselves certain things that stand in our way.—*Dr. Alex MacLaren.*

Blue Mountain Female College, Blue Mountain, Miss., will open on September 19. Two special trains and a number of special cars will be run for the accommodation of the pupils. If interested, write the college secretary promptly for full information.

We see from the *Christian Observer* that Rev. E. L. Siler, the former pastor of the Durant and Lexington Presbyterian churches, on Sept. 1st goes to Baton Rouge, La., and that Rev. J. B. Hutton, pastor of the First Presbyterian church of this city, has been called to the pastorate at Durant.

Jesus Christ asks for nothing more than every science, and every pursuit, and every business, and every piece of trading requires—limit yourself to your own work and let the rest go. It will make strong men. Here is the obligation, and it is borne in upon us by considerations of reasonable self-regard—"lay aside every weight."—*Dr. Alex. MacLaren.*

Nature's forces carry their atmosphere. The sun gushes forth light unquenchable; coals throw off heat; violets are larger in influence than bulk; pomegranates and spices crowd the house with sweet odors. Man also has his atmosphere. He is a force-bearer and a force-producer. He journeys forward, exhaling influences.—*N. D. Hillis.*

Letters and telegrams from Europe show that the Christian Endeavorers who attended the great convention in London are having a hard time of it. Several hundred were a few days ago stranded in Paris, whither they went to visit the Exposition, and were left without transportation home, owing to the destruction of the North German Lloyd steamers. Their hotel and railroad coupons on account of the delay caused by this disaster, are out of date, and they are compelled to depend on whatever money they happen to have with them. Moreover, Endeavorers who went over to the recent convention in London are grieved by the contrast between British and American papers shown in the fact that the "London Times" only saw fit to give the space of one inch to the proceedings of the gathering.

The realm of the Reward Card has been invaded by the Souvenir Button. The idea is a very good one; it not only familiarizes children with the Scripture, but impresses the scene on their memory by means of the illustration printed on the button, which they will all like to wear. The colors in which these buttons are printed are really beautiful; the work is superior to that on most of the five cent buttons, whereas the price per dozen asked for these brings them down to one and one quarter cent each. We predict for them great popularity. The American Baptist Publication Society, 1420 Chestnut Street, will send illustrated circulars of the buttons to any address.

Our Presbyterian brethren are proposing to make another hymn-book. They already have three. The fourth will add to the variety from which to select, unless the Presbyteries shall prescribe this new book. If they do this, then the old ones are supplanted. It occurs to us there is danger of making too many books, hymn books as well as others. Our Baptist people stand in this danger as regards hymn books. We would in this connection avail ourselves of the occasion to say that for Baptist churches *The Hymnal* seems to be the best suited. But we express the hope that the Society will give attention to the mechanical structure of the book, making it stronger and more enduring. The paper is too tender and the stitching too shoddy. The general complaint is, "They come to pieces too easily."

We attended last week three associations, the Yazoo, Lebanon and Strong River. Being on the wing this week, we can only make the briefest notice of these gatherings. We spent one day at the Yazoo. Bro. J. T. Ellis, of Goodman, was elected Moderator, and A. C. Ball, Clerk. The associational sermon was preached by M. V. N. Hsinger. It was a thoughtful and helpful sermon. The attendance was small, but the interest good. We met many old friends, as the meeting was held where we lived for fifteen years.

The Lebanon Association re-elected as Moderator, Bro. O. D. Bowen, of Ellisville, and as Clerk, Bro. C. G. Elliott, of Meridian.

The sermon was preached by Bro. W. A. Roper before we reached the ground; but it was spoken of as a strong sermon, well delivered and well received.

The Strong River Association which met 12 miles west of Mt. Olive, was as usual very largely attended. The old officers were re-elected, Bro. J. C. Buckley as Moderator and Bro. Wayne Sutton, Clerk.

All these bodies made a fine showing of work accomplished and seemed determined to plant the banner higher next year. Surely the great Baptist host will go forward at the command of their Captain.

Carrollton.

When I wrote you last our meeting was in progress, with Bro. E. L. Wesson, of Sardis, doing the preaching. The meeting began the 5th Sunday in July and continued eleven days. We had nine conversions, and six additions to the church by experience and baptism. All Christian people were very much strengthened and encouraged. The brethren say this is the best meeting they have had for many years.

We feel that Bro. Wesson's coming to our town was a blessing to our church and to the town generally. He has greatly endeared himself to all our people. We are hopeful, looking for still greater blessings in the future.

Yours in the work,

J. W. STURDIVANT.

The Paucity of Clergy.

Under this heading the *London Baptist* presents some facts worth pondering. It says:

"The Bishops are agreed, it would seem from the debate in the Upper House of Convocation, that the falling off in the number of candidates for Holy Orders is due almost entirely to the bad pay of the clergy. The Bishop of Winchester said he had not found a trace of the influence which is said to be exercised in deterring men from the priesthood by the alleged difficulties of belief. It is at least satisfactory to hear from a prelate of Bishop Ellicott's age and experience that the standard of candidates for 'Orders' has improved, if their numbers are diminishing, and this opinion is confirmed by the Primate. There is, says the Archbishop, a marked increase in the number of men who show that they really have a vocation to the ministry. As to the undoubted paucity of clergy, the honorary secretary to the Ordination Candidates' Exhibition Fund reports that a large and rapidly increasing number of parishes are unable to secure the assistant clergy they need. The committee of the Ordination Candidates' Exhibition Fund, who have just held their summer half yearly meeting, had under their notice ninety men desirous of entering the ministry, but unable to go forward through inability to pay the whole of the necessary college expenses. Fifty-four of these were favorably marked as being thoroughly suitable, but the money at the disposal of the committee only enabled help to be given to forty. The *English Churchman* says that a Midland vicar in search of a curate applied to five theological colleges, without being able to get an introduction to a single man. The principal of one of these institutions stated that within recent months he had had fifty curates asked for."

Bad Spell of Fever.

Although only two cases of illness have been reported at Winona this summer, the "Ole Fashion Spellin' Bee" last night developed a very serious spell of fever. Some one spelled it "fever."—*Winona Lake (Ind.) Assembly Review.*

Some Choice Men of the Pew.

CAPT. W. H. HARDY.

There is much said and written about human greatness. What are the elements that combine in a man to constitute him great. On this question hang all the ambitions of men. Does any one become great in war? Is a man great when he receives the applause of the multitudes? Some answer both these questions in the affirmative. They think greatness springs, Phoenix-like, from the smoke of battle, or self creative forms in the hollow applause of men. Any one becomes great in war when he has a mastering purpose for good for which he is fighting, and is great in public esteem when he is the champion of a righteous cause. A man's greatness depends upon the amount of lasting good he accomplishes for the largest number of people. He must have a fruitful brain, a sympathetic heart, and much physical endurance. The world's greatest genius is a genius for work on the lines of permanency—genius in harness. The great man's influence for good lasts on the mathematical principle of geometrical progression: His thoughts, feelings and actions are his capital, invested at compound interest. King Alfred is well called Alfred the Great. No other King of England did works that compare with his labors for the future welfare of the English people. He who turns his face to the past isolates himself; he who confines his thought to the present finds himself unprepared for the future; he who makes the past and the present the servants of the future, builds for eternity.

William Harris Hardy was born in Lowndes county, Alabama, February 12, 1837. His father and mother were natives of South Carolina. They came to Alabama in 1818. The mother of Capt. Hardy was a woman of rare virtues. She was unusually intelligent, of great spiritual force, and combined fine energy with strength of character. His father was a prosperous planter, and a man of undisputed Christian integrity. The home of the family in our State was at Paulding, Jasper county. We shall regard Capt. W. H. Hardy as a representative of that part of the State. Paulding is a central point of the scenes of his labors in Mississippi. East Mississippi is now becoming the subject of observation. Its tall, long-leaf pine trees are needed by advancing civilization, and its new railroads are fast becoming arteries of commerce. Where, a few years ago, one heard but the moaning of the pines and the voice of the plowman, may now be heard the sound of the axe, the buzzing of the saw and the shriek of the railroad engine. No one deserves more credit for this happy transition of affairs in East Mississippi than Capt. W. H. Hardy.

Capt. Hardy received his common school education near Town Creek, Ala., before he reached the distinction of being a Mississippian. When he was sixteen years of age he attended Cumberland University, at Lebanon, Tenn., which was at that time a school of extended reputation and did much fine educational work. We have no better standard for estimating the worth of a school than

the scriptural method of judging a tree by its fruits. Commend me to the school that possesses the rare virtue of equipping its pupils for a career of increasing usefulness in the years of maturity—a school that trains the mind to correct thinking, and inculcates a disposition to investigate from the basis of accepted principle.

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While teaching at Sylvarena, Capt. Hardy used his spare moments reading Blackstone. The forensic wings were fledging. Genius moves to its destiny like the needle to the pole. In 1858 you could have found the subject of this sketch in the law office of Shannon & Street, in Paulding, back at home, preparing to make the leap from the eagle's nest into the open air of unfettered manhood. In the fall of that year he was admitted to the bar. One more lawyer, and every room of the down-stairs so full that Capt. Hardy must go up-stairs, which was so congenial to his disposition that he has remained there to this day. Taking the advice of Horace Greeley to young men, he went west and swung his shingle before a law office in Raleigh, Smith county. Here he was winning golden opinions as to his ability as a lawyer when the cruel war came to place its bloody heel on the springing hopes of the young men of our State. There are many of the brightest lawyers of the State who, from a bitter experience, could enlighten the inquirer as to the ability of Capt. Hardy as an attorney-at-law better than the one who writes these lines. They have seen the sheen and glitter of his blade as it has flashed over their heads.

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and as a citizen to speak on great occasions. His speeches are marked with thought, dignity and polish. His constituency in Lauderdale county happily selected him as their State Senator in 1896. He is the author of the New Capitol Bill, the Textile School Bill, and the Geographical, Agricultural and Timber Survey Bill. He supported these bills with animating and convincing speeches. It was my pleasure to be in the Senate chamber often during the last sitting of that term, and it was evident that he held his position as the leading speaker of the Senate by the tacit consent of his brethren of the dignified Crescent. He has recently been appointed State Commissioner to the Pan-American Exposition, to be held in Buffalo, N. Y., in 1901, and has been complimented by the Commission in his election as Vice-President of their body.

Capt. Hardy is a man of correct foresight. The distinction ought to be made between the man of foresight and the visionary man. The visionary man thinks cloth can be made of clouds, and bread of sponges. The man of forecast clearly sees success in an enterprise that is veiled from the popular vision, and strives on until his judgement reaps the approval of the doubter. The New Orleans and Northeastern Railway was a project of Capt. Hardy. At one time it seemed that the scheme would fail.

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Capt. Hardy has made a good church member. He has not at any time graced an oppo-

sition to our organized work with his presence. His effort has been to hold his church to a broad conception of its duty to Christ. He is the friend of his pastor. In no disintegrating moment in the history of our cause in Meridian has he lifted up his heel against his pastor. On the contrary he has stood by his spiritual advisers in sunshine and storm with an untiring assiduity.

Capt. Hardy excels as a listener. There is something inspiring to the speaker in the flash of his intelligent eye as a thought is being unfolded deftly and delicately. There is a charm in wise listening that places a girdle of strength around the waist of the speaker, and kindles in him a holy pathos that becomes contagious in a thoughtful congregation. The greatness of a Christian is not more clearly seen in his plans for the public world than in his allegiance to the local church in its efforts for the extension of Christ's kingdom.

Z. T. LEAVELL.

Convention's Report on Sunday Schools.

In his most excellent "Outline History of the Convention," Dr. Leavell makes no mention of its Sunday School work. His reason was a good one, it had never created such a department, and until comparatively recent years failed to treat the matter as of even secondary importance. Since the organization of the Convention Board, the subject has received more attention, especially in co-operation with the Sunday School Board of the Southern Baptist Convention. Secretary Rowe, therefore, has been able to make quite favorable reports, in these latter days, mostly, however, of indirect work.

Although not co-operating with the Convention, the General Association of this State has been and is still actively engaged in this work, and many of its pastors are zealous workers therein. Their labors have been extended to the resident Indians of South Mississippi. This latter is a mission peculiarly their own. One branch of the work has not yet secured due attention in the State, it is the Home Department. Nothing would be more beneficial perhaps, as it brings the work in touch with the family. In deed, it comes nearer the apostolic plan of house to house visitations, and the gospel idea of personal or individual conference, than attendance upon the exercises at the school.

The Sunday School idea did not originate with Robt. Raikes; nor is the work now conducted on his plan. Changed conditions have called for new plans, and organization is the order of the day. Without it there is little chance for progress, but almost a certainty of being relegated to the rear in the early future. There is evidently a necessity for increased interest in the work, its importance can no longer be questioned. What we want to know is, how best to do it. In this we are largely helped by the Sunday School Board, which furnishes all needful supplies at low rates and both Bibles and Testaments at nominal prices. It now proposes to make a new departure and issue a desirable hymn book at small cost.

From the report of our Statistical Secretary it appears that while there are 1552 churches

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in the State, only 546 of these churches have reported Sunday Schools, and though the church membership runs up over 100,000, the enrollment in the Sunday Schools is only 24,271. There is something wrong somewhere—five times as many children ought to have their names on the roll, not to mention adults who should attend.

We are glad to note the good work of the American Baptist Publication Society and rejoice at its success. There is no conflict between us, but we labor together in harmony and Christian love. The field is large and it becomes us to "occupy and hold," with all the help available. Let us have a Sunday School in every church and mission in every destitute neighborhood. It would simply be a matter of form to recommend the quarterly of the Sunday School Board and Kind Words with the Gem, for nearly all our schools receive them. But we earnestly insist that too much reliance is being placed on "helps," to the neglect, too often, of God's word, the Bible. Further, we are practically encouraging the disuse of our standard hymns, and silently submit to a wandering from "the old paths." This, with failure to impress Scripture doctrine, is telling in drifting or "falling away."

Good News.

BANNER, MISS.

The fourth Sunday in July found the writer yoked in with Pastor Linder and his flock at this place. For seven days and nights we held forth the word of life as best we could. The congregations and interest were good. There were but few conversions, but the church was much revived. There is at this place a very fine opportunity for some pastor to do much good. The saints at Banner are an intelligent and generous-hearted people. The fifth Sunday in September we expect to hold another meeting at this place.

PLEASANT RIDGE.

The fifth Sunday in July found us yoked up with Bishop Burney's church. For seven days and nights both preacher and people pulled together. Thursday morning we reached the top of the hill. Here we got a foretaste of joys unspeakable and full of glory. The Lord gave us showers of blessings and conversions not a few. Thursday night we were joined by the pastor, who had been detained on account of sickness. Noble pastor and noble people they are.

Miss Ola Eubank is the little 12 year old daughter of Bro. William Eubank. For eight weeks she had been confined to her bed with slow fever, during which time she collected \$3.80 for the meeting. Noble little girl she is.

BOWLING GREEN.

The first Sunday in August we commenced a series of meetings with Pastor Ellis and his flock at Bowling Green. For seven days and nights we preached to this noble and highly appreciative people. At this place the Lord blessed us with the conversion of souls and a general uplifting of the church.

Reuben Gullledge, the baby boy of Mrs. Dr. Gullledge, by self-denial saved \$3.05, which

amount he gave to the writer for services rendered in the meeting. God bless Ola and Reuben.

CONCORD, LOUISVILLE ASSOCIATION.

The second Sunday in August Bishop Sargent slipped the bridle off the writer at this place and turned him loose. The meeting continued six days, during which time the congregations were immense and the interest exceedingly good. As a result many souls were saved and added to that church. Concord has the best singing of any church in our State. Bishop Sargent is a great man and has a great people. Baptists—pretty girls and handsome young men—are as numerous down there as is the dog-fenell where you live.

Saturday we rested. The third Sunday we were to commence a series of meetings with the saints at Fentress, but sickness in the membership prevented. Preached at Fentress Sunday and Sunday night. Monday we pulled for home. We are now at home resting and repairing machinery.

We have seven more meetings yet to hold.

W. L. A. STRANBURG.

Bro. Dale's Work.

Have just closed my protracted meeting work in my own churches, the result of which I give briefly:

COLUMBIA.

Had my meeting here in April. Bro. J. L. Low did the preaching. Fifteen were added to the church during the meeting, and eight have since united with the church.

ANTIOCH.

Began my meeting at Antioch on the 4th Saturday in July, Bro. W. K. Red assisting. Had six accessions, one of which was 82 years old. Will baptize him to-morrow, August 25th.

EBENEZER.

On the first Sunday in August Bro. J. P. Williams began a meeting with me at Ebenezer, which resulted in nineteen additions to the church, fourteen of which were by baptism.

SOCIETY HILL.

Bro. J. L. Finley was with me and did the preaching at Society Hill on the 2d Sunday in August and four days following. Visible results: Twenty accessions to the church, five of which had formerly been Mormons.

PINE SPRINGS.

My last meeting closed yesterday at the above mentioned place. Brethren Bryant and Sammons did the preaching. Seven were added to the church.

In each of these meetings the gospel was preached in power, and God greatly blessed in reviving Christians and saving sinners. To the Lord we give the honor and the praise.

J. T. DALE.

Columbia, Miss., August 24th, 1900.

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In his most excellent "Outline History of the Convention," Dr. Leavell makes no mention of its Sunday School work. His reason was a good one, it had never created such a department, and until comparatively recent years failed to treat the matter as of even secondary importance. Since the organization of the Convention Board, the subject has received more attention, especially in co-operation with the Sunday School Board of the Southern Baptist Convention. Secretary Rowe, therefore, has been able to make quite favorable reports, in these latter days, mostly, however, of indirect work.

Although not co-operating with the Convention, the General Association of this State has been and is still actively engaged in this work, and many of its pastors are zealous workers therein. Their labors have been extended to the resident Indians of South Mississippi. This latter is a mission peculiarly their own. One branch of the work has not yet secured due attention in the State, it is the Home Department. Nothing would be more beneficial perhaps, as it brings the work in touch with the family. In deed, it comes nearer the apostolic plan of house to house visitations, and the gospel idea of personal or individual conference, than attendance upon the exercises at the school.

The Sunday School idea did not originate with Robt. Raikes; nor is the work now conducted on his plan. Changed conditions have called for new plans, and organization is the order of the day. Without it there is little chance for progress, but almost a certainty of being relegated to the rear in the early future. There is evidently a necessity for increased interest in the work, its importance can no longer be questioned. What we want to know is, how best to do it. In this we are largely helped by the Sunday School Board, which furnishes all needful supplies at low rates and both Bibles and Testaments at nominal prices. It now proposes to make a new departure and issue a desirable hymn book at small cost.

From the report of our Statistical Secretary it appears that while there are 1552 churches

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in the State, only 546 of these churches have reported Sunday Schools, and though the church membership runs up over 100,000, the enrollment in the Sunday Schools is only 24,271. There is something wrong somewhere—five times as many children ought to have their names on the roll, not to mention adults who should attend.

We are glad to note the good work of the American Baptist Publication Society and rejoice at its success. There is no conflict between us, but we labor together in harmony and Christian love. The field is large and it becomes us to "occupy and hold," with all the help available. Let us have a Sunday School in every church and mission in every de-titute neighborhood. It would simply be a matter of form to recommend the quarterly of the Sunday School Board and Kind Words with the Gem, for nearly all our schools receive them. But we earnestly insist that too much reliance is being placed on "helps," to the neglect, too often, of God's word, the Bible. Further, we are practically encouraging the disuse of our standard hymns, and silently submit to a wandering from "the old paths." This, with failure to impress scripture doctrine, is telling in drifting or "falling away."

Good News.

BANNER, MISS.

The fourth Sunday in July found the writer yoked in with Pastor Linder and his flock at this place. For seven days and nights we held forth the word of life as best we could. The congregations and interest were good. There were but few conversions, but the church was much revived. There is at this place a very fine opportunity for some pastor to do much good. The saints at Banner are an intelligent and generous-hearted people. The fifth Sunday in September we expect to hold another meeting at this place.

PLEASANT RIDGE.

The fifth Sunday in July found us yoked up with Bishop Burney's church. For seven days and nights both preacher and people pulled together. Thursday morning we reached the top of the hill. Here we got a foretaste of joys unspeakable and full of glory. The Lord gave us showers of blessings and conversions not a few. Thursday night we were joined by the pastor, who had been detained on account of sickness. Noble pastor and noble people they are.

Miss Ola Eubank is the little 12 year old daughter of Bro. William Eubank. For eight weeks she had been confined to her bed with slow fever, during which time she collected \$3.80 for the meeting. Noble little girl she is.

BOWLING GREEN.

The first Sunday in August we commenced a series of meetings with Pastor Ellis and his flock at Bowling Green. For seven days and nights we preached to this noble and highly appreciative people. At this place the Lord blessed us with the conversion of souls and a general uplifting of the church.

Reuben Gullledge, the baby boy of Mrs. Dr. Gullledge, by self-denial saved \$3.05, which

amount he gave to the writer for services rendered in the meeting. God bless Ola and Reuben.

CONCORD, LOUISVILLE ASSOCIATION.

The second Sunday in August Bishop Sargent slipped the bridle off the writer at this place and turned him loose. The meeting continued six days, during which time the congregations were immense and the interest exceedingly good. As a result many souls were saved and added to that church. Concord has the best singing of any church in our State. Bishop Sargent is a great man and has a great people. Baptists—pretty girls and handsome young men—are as numerous down there as is the dog-fennel where you live.

Saturday we rested. The third Sunday we were to commence a series of meetings with the saints at Fentress, but sickness in the membership prevented. Preached at Fentress Sunday and Sunday night. Monday we pulled for home. We are now at home resting and repairing machinery.

We have seven more meetings yet to hold.

W. L. A. STRANBURG.

Bro. Dale's Work.

Have just closed my protracted meeting work in my own churches, the result of which I give briefly:

COLUMBIA.

Had my meeting here in April. Bro. J. L. Low did the preaching. Fifteen were added to the church during the meeting, and eight have since united with the church.

ANTIOCH.

Began my meeting at Antioch on the 4th Saturday in July, Bro. W. K. Red assisting. Had six accessions, one of which was 82 years old. Will baptize him to-morrow, August 25th.

EBENEZER.

On the first Sunday in August Bro. J. P. Williams began a meeting with me at Ebenezer, which resulted in nineteen additions to the church, fourteen of which were by baptism.

SOCIETY HILL.

Bro. J. L. Finley was with me and did the preaching at Society Hill on the 2d Sunday in August and four days following. Visible results: Twenty accessions to the church, five of which had formerly been Mormons.

PINE SPRINGS.

My last meeting closed yesterday at the above mentioned place. Brethren Bryant and Sammons did the preaching. Seven were added to the church.

In each of these meetings the gospel was preached in power, and God greatly blessed it in reviving Christians, and saving sinners. To the Lord we give the honor and the praise.

J. T. DALE.

Columbia, Miss., August 24th, 1900.

Digging Trenches.

C. C. FUGH.

"Thus saith the Lord, make this valley full of trenches." 2 Kings, 3:16.

During the reign of Ahab, Moab became a tributary of Israel and brought a large revenue, "the wool of an hundred thousand sheep." But upon the death of Ahab, Mesha, King of Moab, rebelled against Jehoram, who had just succeeded to the throne of Israel. To put down this rebellion, Jehoram formed an alliance with Jehoshaphat, King of Judah, and with the King of Edom. So these three kings with large armies, marched a seven days' journey in the desert, "and there was no water for the host; nor for the beasts that followed them." In their distress, inquiry was made: if there was not a prophet of the Lord in the camp, and it was found that Elisha was there. The three Kings presented themselves before the man of God, who said to the King of Israel: "What have I to do with thee? get thee to the prophets of thy father and to the prophets of thy mother." But the King insisted that they could do nothing to relieve their situation. Then Elisha said: "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee." Though Jehoshaphat was in bad company, and must suffer for this unholy alliance, yet he was the servant of God, and because of his presence, the host would be spared. A good man is a boon to any family, community, or nation. God is long suffering toward the wicked, not so much for their own sake, but for the sake of the good. If there had been ten righteous persons found in Sodom and Gomorrah, these wicked cities would have been spared. The tares are permitted to grow until the harvest not for their own sake, but for the sake of the wheat.

Thus God saved these great armies because of the presence of Jehoshaphat, though he did it by a miracle. The prophet said to the three Kings: "Thus saith the Lord, make this valley full of trenches. For thus saith the Lord, ye shall not see wind, neither shall ye see rain, yet that valley shall be filled with water." And it came to pass in the morning about the time of offering the oblation, that, behold, there came water by the way of Edom, and the country was filled with water.

I. We note, first, that these allied armies were in a condition of distressing need. They had marched seven days in the desert, and there was no water for man or beast. They might have been provided with an abundance of food, and doubtless were, but it mattered not whatever else they might have had, if they were without water, their condition was distressing indeed. Nothing in the world but water can quench the thirst of man or beast.

1. They had a keen sense of their need. They wanted water, they needed water, and there was no doubt about it in their minds. When a man is thirsty he knows it beyond the shade of a doubt, and he knows, too, that nothing but water can satisfy that thirst.

What a lesson here for the sinner! His greatest need is to know his own need. One of the offices of the Holy Spirit in the world is to convince men of their need, and to lead them to the source of supply. The sinner is never in a more hopeless condition than when he settles down and wraps about him a cloak of self-confidence, self-complacency, carnal security. For such, God's word has nothing but a terrible woe. The Prophet Amos says: "Woe unto them that are at ease in Zion, and to them that are secure in the mountain of Samaria." Christ himself said: "Woe unto you, ye that are full now! for ye shall hunger." The soul that has awakened to a sense of its own need, has taken the initiative step in its salvation.

2. These people did not only realize their great need, but they knew that of themselves they were unable to supply that need.

They might have made wells and found water, but it would have been impossible to supply three large armies, besides a multitude of cattle, by this means. They were not more keenly sensible of their thirst than they were of their inability to supply it. So it is with humanity's greatest need, the *water of life*. The fountain of the water of life is not in man. To know this is as important as to know the need of it. That which saves man is not a natural production of his heart; if he is ever to be saved it must be by a power outside of himself; if the meal is to be transformed, the leaven must be put into it; if the thirst of the soul is ever satisfied, some one else must do it.

3. These people further realized that unless the need which they so keenly felt was satisfied, they must inevitably perish. They knew their need; they knew they could not supply it; they knew equally well that unless their need was supplied they must all die. Knowing these three things, to whom could they go but to God?

The sinner who fully realizes these things is in a condition to be saved. Without Christ the sinner is lost. "He that believeth not is condemned already." To reject Christ is to reject that which alone can supply the greater need of the human heart. Jesus presents himself as the fountain of the water of life, and says, "If any man thirst let him come unto me and drink."

II. Realizing their great need of a blessing these people were willing to make preparation for it. The knowledge of our need of a blessing, and the desire to obtain it, constitute a part of the conditions upon which it can be bestowed, but this is not all. We may realize our need of a certain thing, and desire it, and yet be unwilling to put forth any effort to obtain it, or make any preparation to receive and appropriate it. In this case we are not apt to receive it.

These armies in the desert needed water; they knew it, and wept to God for it. He gave them directions how to obtain it. Did he say to their thirst, "Be quenched." "Did he cause rain to fall from heaven? No; he simply told them to go down into the valley and dig it full of trenches." "Why do this?" they might have said. "It is water we need, not trenches. Digging trenches will not satisfy our thirst, but rather intensify it. Water

is what we want. Give us water!" But they did not stop to question; they were starving for water, and were willing to do anything to get it.

The duty of faith is not to question, but obey. The reason so many of our prayers are never answered, is because we want to dictate to God the way in which the answer is to be given. We often pray "Thy will be done," when we really mean "My will be done." No man has any right to pray for any special object unless he is willing to let God use him as an instrument in bringing about the answer. We have no right to pray the Lord of the harvest to thrust forth laborers into his harvest, unless we ourselves are willing to be thrust forth. God tests our faith, as he did these three Kings, by requiring us to do very simple things. It is the simple things at which men stumble.

Israel was simply told to dig trenches. Though there was no sign of rain, yet in obedience to God's word, they prepared for the needed blessing and it came. What a lesson for individual Christians, and for churches, languishing in spiritual drought! There are certain conditions which all of us must fulfil before we have any right to expect a blessing from God. Even the young birds in the nest must open their mouths before they can receive food from the mother bird. We think and talk too much about what God does and can do for us, and not enough of what he can do *through* us. The angel of the Lord came down and awoke Peter in prison, and caused his chains to fall off, but Peter must gird himself, put on his sandals and follow. Jesus could multiply the loaves and fishes, but the people must sit down in rows before they receive the food. Jesus could, by the power of his word, call Lazarus from the tomb, but the people must first take away the stone.

God is benevolent, infinite in goodness, but is no less wise for that. He often answers our prayers by withholding the very thing for which we ask, because he sees that we are not prepared to receive it. The richest blessing, if bestowed might be a curse if we are not prepared to receive and appropriate it. Until we desire a blessing with an intensity that will cause us to make the needed preparation for it, we have no right to expect it, in other words, if we are not willing to pay the price, the blessing will not come. If we are not willing to seek, we cannot expect to find, if we do not knock, the door will not open to us. If we want God to open the windows of heaven and pour us out a blessing, we must first bring all the tithes into his store house. If we would see God, we must purify our hearts. If we would have God to hear us, we must cast iniquity out of our hearts. If we would have God forgive our trespasses, we must be willing to forgive our neighbor. This is a law of God's kingdom, and is just and right. Learn the lesson from the incident before us. *If you want water dig for it.*

III. The blessing was in proportion to the preparation.

The man who dug a small trench got it full of water, but did not have much. The man who dug a large trench, got it full and had more water. So it is with all God's bless-

ings; he bestows them according to our capacity for receiving and appropriating them. His blessings are abundant, but not superfluous; he is unsparring, but not wasteful. It would be unwise in God to bestow upon us blessings which we have not the capacity to receive, nor the power to use; this would be casting pearls before swine. No man would think of running the Mississippi river through a gutter, or of pouring the Atlantic ocean into the great lakes. God bestows talents—opportunities and external blessings—according to our several ability. If God should grant many of the prayers we make, we would have something on our hands we would not know what to do with. Blessings in excess of our preparation or capacity, like the manna in the wilderness, would spoil. So then it is an invariable law, if we are sparing in our preparation, God will be sparing in his bestowment of blessing. Here is the law: "According to your faith be it unto you." Your faith is measured by your preparation, and the blessing is measured by your faith. Oh that men would get hold of this truth! God is willing and is waiting to bestow blessings to the utmost of our capacity. His store house is filled with an inexhaustible supply, and he will pour into our hearts so long as there is room. If we hold a thimble he will fill it; if we hold up the ocean's bed, he will fill it. The oil continued to flow so long as there was a vessel to receive it. The loaves and fishes continued to multiply so long as there was a hungry person in the multitude. Let individual Christians attempt great things for God and expect great things from God. Let the church enlarge the place of her tent, and stretch forth the curtains of her habitations; let her cords be lengthened and her stakes strengthened. Then shall she spread abroad on the right and on the left, and her seeds shall possess the nations, and make the desolate places to be inhabited.

The Christian Outlook in the Far East.

The Eastern question is not a question of to-day nor of yesterday. When European history first began to be written it was already there. It was there before there was any Russia, or England, or Germany, or America. The ancient nationality of Greece sprang into being out of its discordant elements to face the Eastern question. It is not a question of who shall have China; that is one phase of the greater question. It is a question which in its reality concerns the perennial antithesis between Occidentalism and Orientalism. Between the energy and ideals of the West, and the inertia and conceit of the East. Between the Occident and the Orient.

The conflict was bound to come. Occidental ideas are destined to engirdle the world. The religion of Christ must become a world religion. But before this can be accomplished it must overcome the inertia of Asia. When you cross the Aegean or Bosphorus you pass out of our world into another. You pass out of the abitious Occident full of creation and energy and progress, and pass into the Orient, full of inertia, inactivity, and blissful stagnation. You pass into a different civilization with a different religion and a different social structure. Every thing is

changed. The great outlines of difference force an absolute frontier through the nations of men. It divides the civilization of the twentieth century from the civilization of thirty centuries ago. The question in its practical statement for us means this, which is to reign in the Orient, the genius of the twentieth century, or the spirit of the dead past? It is the civilization of to-day pitted against the civilization of thirty centuries ago. It is the religion of Christ in its final struggle against the mighty systems of men-made creeds.

Such is the nature of the problem that now confronts the Christian nations of the world. Western civilization has struck the Chinese wall and has been rolled back upon itself. The land of the rising sun refuses absolutely to be christianized. She stands in open defiance of the whole world.

I am far from believing that the missionaries are wholly responsible for the anti-foreign sentiment in China. The opposition has been aroused by the aggression of Western civilization. China sees, in the changes which Western civilization would produce, their own destruction, and are clamoring to be let alone that they may enjoy their age-long isolation. The conflict was inevitable. No nation has ever yet been christianized and civilized without conflict, and no nation ever will be. Nevertheless the preaching of a new creed has been a source of antagonism. Through ignorance or the coincidents of unhappy accidents, our very benevolence has itself been misunderstood and offensive.

Such are the conditions. What will be the outcome? I am of the opinion that China will not be dismembered. The United States and England will contend for the preservation of the Empire. They will contend for the open-door policy. They will lend their influence in quelling the insurrection and in bringing China to terms. The termination of this war means the effectual opening of the East to Western civilization. The Manchu dynasty, which came into power the first half of the seventeenth century, and which has done everything in its power to make friendly relations with the West impossible, will be deposed and a compromised monarch, pledged to reform measures, will be placed upon the throne by the powers. Then will begin in earnest the christianization of China.

The outlook, to me, is not discouraging. "There is a victorious retreat in the religious world. Thousands of times the kingdom of Christ has seemed to fall back. When the blood of the Scotch covenants gave a deeper dye to the heather of the Highlands; when the Vaudois of France chose extermination rather than make an unchristian surrender; when on St. Bartholomew's day, mounted assassins rode through the streets of Paris, crying, 'Kill! Death to the Huguenots'; when Lady Jane Grey's head rolled from the executioner's block; when Calvin was imprisoned in the castle; when Bunyan lay rotting in Bedford jail, saying, 'If God will help me, I will stay here until the moss grows on my eye-brows, rather than give up my faith,' the days of retreat for the church were days of victory. The Pilgrim fathers fell back from the other side of the sea to Plymouth

Rock, but now they are marshaling a contingent for the civilization of the world. The church of Christ falling back from Piedmont; falling back from Rue St. Jacques; falling back from St. Dennis; falling back from Wurttemberg castles; falling back from the Brussels market place, yet all the time triumphing." And now falling back from China, but only to reinforce for victory. Falling back, yet advancing until the old Wesleyan hymn will prove true:

"The Lion of Judah shall break the chain,
And give us the victory again and again."

The battle is joined. Anglo-Saxon spirit now forces the inertia of the Eastern world. Christian civilization is but fulfilling its destined mission. That mission means that the weak shall not have less rights because they are weak, or the strong more rights because they are strong, but all men shall have equal rights because they are men. It means the breaking down of Eastern exclusiveness, the overthrow of an antiquated civilization, and the bringing of China into the family of nations and under the influence of the Cross of Christ. Then let us not be dismayed by the spectral currents and uncertain lights now floating in the horizon of our vision. Let us look away from these and beyond them. Let us prepare to enter the door God is opening for us in the East.

J. BENJAMIN LAWRENCE.

Greenwood, Miss.

Ackerman.

The meeting at Ackerman closed after ten days, resulting in eleven accessions, which makes twenty-five this year. The most of them are married men. The baptizing took place in a beautiful little creek a mile from town. The tall trees on either bank gave the large audience a very comfortable place from which to witness the ordinance.

The scripture recitations along with the administration of the ordinance, it was said, made a deep and solemn impression, reminding one forcibly of the scene of the Savior's baptism at the Jordan.

Several weeks before the meeting we wrote Bro. M. K. Thornton, pastor at Starkville, to preach for us, but he declined on account of health and a trip to Greenwood Springs. We failed in several other attempts to get help; but when the set time came Bro. Thornton had just returned home, and, though still weak, we at last secured his services. The Lord blessed him physically and spiritually. He gained nine pounds in nine days. The preaching was most graciously done. We all felt like we didn't care to hear any better.

"The Lord hath done great things for us, whereof we are glad."

M. V. N.

Where August is Cool.

Hicks, the man who hazards prognostications on the weather of the future, says in his latest edict that August will not be a month of oppressive heat. We can assure Mr. Hicks that if he will remove his residence quarters to Winona during August his prognostications will be correct.—*Winona Lake (Ind.) Assembly Review.*

NOTES OF TRAVEL.

Constantinople, Rome, Corinth and Athens.

Rome is a city with a history and to describe the city one must write its history; this I shall not undertake. After passing under the Arch of Titus, of which I wrote in my last letter, which brought me in touch with religious history, then, passing into the old prison where Paul is said to have been confined, we follow up the story as given in Acts and ride out to the Appian Way by which he came into Rome. We ride down it for some distance and find it to be a fine driveway, leading from the Palatine Hill down by way of Capua across Italy to Brindisi, a seaport town on the Adriatic. Paul in coming from Paleoli into Rome must have come into the Appian Way near Capua. Now turning back into the city we seek the "hired house" where he did much preaching and writing. We also visit the reputed spot where he was beheaded and buried. It was to me a great privilege to stand in the prison where he prayed rich benedictions on Onesiphorus, who searched diligently for Paul until he found him and then refreshed him. While standing here I can almost hear the echoing of that voice which triumphing over the darkness of a dungeon could say "I have fought the good fight, I have finished my course, I have kept the faith." I turn to walk over the old Forum with deepest interest. While walking here I look up and see the Palace of Nero. A strange feeling creeps over me as I realize that I am standing in the shadows of the ruins of the palace of the Caesar before whom Paul was twice arraigned, and the old monster who reveled in his dancing and frolic while Rome was being burned down and afterwards built to the flames and wild beasts of Christians whom he falsely accused of burning the city. After finding these places connected with the life and work of the great apostle to the Gentiles, we next go outside the wall to visit the catacombs, which we enter, each of us carrying a lighted candle. These ancient burying places are excavations in the soft rock which abounds here and not only mark the spot of burial but also the place where early Christians, chased by bloody hands, were wont to meet for worship. While in the grounds of the old Forum, of which we speak above, many places of interest greet the eye. Within recent years excavations have brought to light many relics of the times of the Caesars. During the Renaissance much of the marble and building material was taken from the Forum, and much remains to mark the spot where temples and statues stood. Some of the pillars of the temple of Castor and Pollux still stand and eight of the temple of Saturn still remain in place. We also see the pillar which Byron calls "the nameless pillar with the hidden base." Since he wrote that line the base has been unearthed. Here also can be seen the foundation of the temple of Vesta and the rooms occupied by the Vestal virgins. Aside from the Forum we visit many places of interest in Rome which we cannot now mention or describe. Some of these are the churches St. John Lateran, St. Paul's, St. Peter's, The Holy Steps, The Vatican Mu-

seum, etc., with many other saints and holies.

Leaving Rome we take the train for Brindisi, which is on the Adriatic Sea at the other end of the Appian Way on the heel of the Italian boot. After passing through the length and breadth of Italy I almost feel that God made Italy in the shape of a boot, suggestive of the fact that Italy needs a booting. At Brindisi we take steamer of the Austrian Lloyd line for Athens and Constantinople. After a delightful trip we find ourselves off the island of Corfu, leaving here we come to Patras, a Grecian city, where we leave our vessel. While here waiting for a train to take us to Corinth, I see a dairyman delivering milk. I hear no rattle of milkman's cart or the clatter of pails, but hear the bleat of goats as he drives them up to the door and milks the desired quantity. Soon after seeing the milkman draining his goat, I am seated at a table for my breakfast. The butter smells goatly, the bread looks goatly, and the whole thing has a goatly appearance; whereupon my stomach makes a strike for better wages. By all the coaxing I can give, it stubbornly refuses to proceed. I never had it act so badly but once before, and that was when the waves of the Atlantic got it rattled; I blamed it little for this as the ocean is enough to scare even a man's stomach. After this experience we leave for Corinth. Our train hugs an arm of the Adriatic, sheltered by bald and rugged mountains all the way. The narrow plain between the mountains and the sea is one vast orchard of currants, which are now ripe, and olives. Coming into Corinth we find its pristine glory has departed. It is now only a small town built principally of sun dried brick. The Corinth of Paul's time is a ruin. The mountains about are bald and barren and the plains at this season of the year are dry and parched. It is a good place for the craft of Paul—that of tent-making.

Leaving Corinth we pass down by Cenchrea where Paul took shipping for Syria. While in this little seaport town, I open my Bible and read of the devotion of Paul's faithful friends Priscilla and Aquilla who followed him here. But we turn aside from Paul's route here, and instead of sailing direct for Syria we turn to Athens across the isthmus on the Aegean Sea. As we enter Athens it appears to be full of business and activity. The new city is full of broad avenues and handsome buildings, and the streets are full of modern street cars. To an American it is curious to see all the signs and names written in Greek. We take rooms in the Hotel Great Britain, which stands near the mansion of King George. It faces a beautiful park of few acres which is well kept. Indeed, Athens is a clean city, and its white marble buildings add a charm to the beauty of the city. Here we meet fewer beggars than in any city since we crossed the Atlantic. Poor-houses are provided for them and they are kept off the streets, which relieves the traveler of much annoyance. Soon we are off to see the city, the classic old city of Athens, which has done much for the world. The one object of deepest interest to me in all Athens is the bare, bald, rocky crest called Mars Hill. In climbing up to it, I pass the temple of The-

seus, the best preserved of all the temples of Greece, although built some 800 B. C.; Mars Hill is a rough hill of naked rock, a kind of reddish marble, which rises abruptly on one side and slopes away for hundreds of yards on the other. It is ascended by a flight of steps which must have been cut out of this solid marble hill before Paul climbed it. When I find myself climbing the very steps up which Paul climbed, and standing where he stood, I find myself trembling with emotion. I am too deeply stirred to give utterance and my vocabulary is bankrupt. The events of the hour when he stood here crowd upon me and my language is paralyzed. I have visited no spot in all my journey which has impressed me so deeply. I gaze around upon the scenery and meditate upon the stirring events. Here is the spot where ancient judges held their courts, and near here Demosthenes and other orators stood while they thundered their eloquence in the ears of the people, and here Socrates walked and talked, followed by his eager students. While standing here gazing around, I see yonder in the distance the mouth of the old prison in which he was imprisoned. But I lose myself thinking of the soldier of the cross who stood here. And while looking around me on the many ruins of ancient temples, I see how and why Paul was stirred when he boldly, but tenderly, said: "Ye men of Athens, I perceive that in all things ye are very religious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God, whom therefore ye ignorantly worship, him declare I unto you." (Acts 17:22) But I must come down from Mars Hill for the sun has gone down and left me here in meditation. I climb down its rugged side, with a prayer of thanksgiving on my lips for the privilege of this hour. In the early morning we climb the Acropolis, which stands near by, but much higher than Mars Hill. The highest part of the Acropolis was crowned with the temple of Minerva, the virgin goddess of Athens. It was built in Doric style and of that style of architecture it is a perfect model. It was simple but well proportioned, and bespeaks the fact that there can be both grandeur and beauty in simplicity. The ruins of the parthenon, with its fluted columns, stands near by, while only a few steps to the north stands the temple of Erechthus. It is small but graceful, and a splendid specimen of the Ionic style of architecture. Just east of the Acropolis in the plain below, is the old temple of Jupiter, which was begun 500 B. C., and finished by Hadrian. After visiting these relics of ancient Athens we turn to see the new. The old Stadium, where all the Greek games once were held, is now being restored. There is now a new temple of Science, a flourishing school and a new building of finest marble erected for a National Museum. Athens is, indeed, an interesting city, and however much I might delight to linger long here and write a letter given entirely to a description of the city and places of interest in it, I must forbear at present. We leave the city from the harbor of Paereus, and go up the Aegean to Constantinople. On our way we sail near the battlefield of Marathon, then

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crossing the sea we sail along the coast near to Troas, where Paul received the Macedonian call. As I cross the apostolic path I am moved as never before. Our party is bright and happy, and the Lord preserves us in answer to the prayers of loved ones left behind. A good wish from far away, I send to THE BAPTIST and my host of friends who pray for me, and who read these letters.

Yours faithfully,

W. E. ELLIS.

Constantinople, Aug. 14, 1900.

Waynesboro.

As I see no note of our protracted meeting in THE BAPTIST, I thought it would not be amiss to write.

Our meeting began on the 5th of August, and continued thirteen days. Bro. Bosdell, from Whistler, did the preaching, and did it well. He is a good speaker and clear reasoner, and we were delighted with his sermons. Those who attended had a feast of twenty-seven gospel sermons, which were delivered with great earnestness.

Thirty-one accessions were added to the church—nine by letter and twenty-two by experience. That was the only visible result of the meeting. The Christians were revived and strengthened, while the sinners were pointed to the Lamb of God.

Bro. Bosdell departed for his home in Whistler on Friday morning's train, but we disliked for him to leave until after the ordinance of baptism was performed, which was at 9 o'clock the same day (Friday). At the appointed hour a multitude of people stood on the banks of the creek and sang "There is a Fountain Filled With Blood," and then the twenty-two happy converts marched into the water and were buried beneath the liquid grave, in the likeness of the Savior's death, burial and resurrection, by our beloved pastor, Bro. W. J. David, and then we went to the church, where he delivered an able sermon.

Bro. Bosdell's stay with us and his preaching will not be forgotten soon. We will be glad to have him come again.

NONIE SAXON.

Waynesboro, Miss., Aug. 26, 1900.

A Converted Membership.

Church doors for the admission of members should be ever open when the church is running. The tendency of converted people is like that of driftwood in a current, always going with the current. No impulsion is necessary to make the wood take that direction, because the nature of the current sends it on.

How different the action of some ministers, who exhort converted people to come forward and join the church. The getting just slightly-awakened people to join the church is a slow process. It reminds one of the fierce shaking of a tree to get half-grown apples to fall off, that are worthless when they fall. Inside the Baptist church is a very poor place for unconverted people to find religion. This branch of the gospel service is not supposed to be taught inside the church.

When we go in the woods to drive our own cattle home, it is no kind of trouble to get

the cows to go home, where their calves are; but if we undertake to drive a bunch of our neighbor cattle to our home we find it no slight job, as their preferences are in another direction. Our preachers should wait till the sheep learn the shepherd's voice before trying to fold them.

The attempt to get prayer service out of unconverted people, is about as successful as to obtain a message from a telephone whose wire is unconnected with the battery that should give it life. The wire must have connection; so, too, must the man who prays.

The great reason why so many church people object to sanctification is simply because their life wires are detached from God's great spiritual battery, that alone imparts religious life. Let us get into full connection with the heavenly battery, and then advanced religion will look less odious to us.

T. E. TATE.

Osyka, Miss.

Our Exports.

Commercial relations between the United States and Spain have been fully restored. The figures of the Treasury Bureau of Statistics for the fiscal year 1900, shows that the exports from the United States to, and imports into the United States from Spain in the fiscal year 1900, were larger than any other year since 1893, and within a few hundred thousand dollars of the highest record ever made in the commerce between the two nations. Exports from the United States to Spain in the fiscal year 1900 were \$13,399,680, against \$10,912,745 in the fiscal year 1897, the last full year preceding the war; while the imports into the United States from Spain in 1900 were \$5,950,047, against \$3,631,973 in the fiscal year 1897. The only years of the decade 1890-1900 in which the commerce between the two nations was as large as in the year just ended were 1891, 1892, and 1893, when the exports to Spain averaged about \$13,500,000, and the imports from Spain about \$5,500,000 annually. In the fiscal year 1899, which felt the full effects of the war between the two countries, the exports from the United States to Spain were \$9,097,807, those of the present year thus being more than 50% in excess of that year; while our imports from Spain in 1899 were \$3,982,363, against \$5,950,047 in the fiscal year just ended.

Cotton, breadstuffs, mineral oils, and manufactures of wood are the principal articles of our exports to Spain, raw cotton being by far the largest single item in the list. Fruits, nuts and wines are at present the largest item of our imports from Spain, though in our earlier years iron ore formed an important item of our importations from Spain.

Worthy of Imitation.

A Christian father who will continue two sons in Mississippi College has also agreed to pay the tuition of another ambitious young man who is hungering for instruction and training, and who could not go to school but for this thoughtful and Christ-like help.

Is not that a noble example, and worthy of all imitation? "Oh, yes; that is easy, since

he has the money." No, indeed; he has not the money, but he expects to make it, and who will doubt that he will succeed? What is better, he is willing in Christ's name to make this investment in the mind of a young man. He could not find one that would yield a larger and quicker dividend even in this world.

To-day there are many such choice and capable young people in Mississippi. It deeply moves one to meet them and feel their pathetic yearnings. They thirst for improvement and have scant means for securing it. Generally they live in the country, and have no money and no skill in making it. They would make any sacrifice to go to school. Often their parents are not in sympathy with their desires. Sometimes they would willingly assist them if they could, but they can barely feed and clothe the family. There is free tuition in some schools, and scholarships and fellowships in others; but they have neither the means nor the proficiency to secure them. What an honor and blessing to their country they would be if educated! And many of them could get an education in our schools with a little help at the start.

Oh, ye friends of Jesus and of men, trustees of God, seek out some noble, struggling, young boy in your church or community, and encourage and help him to get an education.

I know young men, some of them preachers, who would go to Mississippi College if they could just pay the \$35.00 matriculation fee. If any one of God's servants is moved to help let him inform President W. T. Lowrey immediately. If any one should wish me to become the mediator of his beneficence he shall have desired and full assurance that his money is properly used.

H. F. SPROLES.

Vicksburg, Miss.

Don't.

"And now somebody rises to criticize the Baptist Home Orphanage—that it is 'a money making scheme,' etc., because Bro. Foster is compensated by 10 per cent. of the receipts, with the privilege of lending the home his private funds to keep it out of tight places occasionally. Well, One better than Bro. Foster was crucified and crucified because he did good in the world. Just go ahead, Brother Foster, and—"

"The good deed left behind you
Will form a chain to bind you"

to the everlasting gratitude of the homeless ones who are being fitted by yourself and good wife for usefulness in this world and happiness in the next."—Col. Power in "Mississippi Matters."

From Bro. Burress.

Bro. L. R. Burress writes: "Bro. Flake has been with us through the past week. He is a great helper to the preacher and the brethren. B. V. P. U. organized at Mt. Olive, Miss. Maggie Morris, president."

Tishomingo Association.

All delegates who will expect conveyance furnished from Baldwin to the Tishomingo Association, which convenes with Mt. Olive church on September 18, are requested to send their names to Mr. J. F. Morris, Geesville, Miss.

L. R. BURRESS.

THE BAPTIST.

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—AT—

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A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is accompanied by the name of the author.

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CHICAGO.

BY J. E. BAILEY.

I have often heard comparisons made between the North and the South, usually with disparagement to the South, as to the culture of the masses. I have diligently observed this for three months, and shall beg leave to demur. One's speech has been a distinguishing criterion. In such matters ever since the "shibboleth" of the Jordan.

By this criterion I make no hesitancy in pronouncing in favor of the South. The charge against the South is a sloven use, or want of finish of the consonants. To this I plead guilty; but consonants are of secondary importance. In the North, three times out of five, I think I may say, the vowels are vitiated—often times slurred and drawled. No is know; so, sow; yes, yis; is, ees. Twenty is drawled into twenty. *Themselves* is packed or backed into 'rselves, with a rough exaggeration of the r. Few vowels, except the long ones and broad a, are pure.

The lynching of negroes in the South seems to be a veritable sugar stick to our attentive neighbors this side the line. I make bold to assert my belief that it can be shown that, in proportion to the number of negroes North as compared with those South, the North lynch from three to five to our one. She burns a full quota of her number, too. Some men here have acknowledged as much to me. A New Yorker said to me: "I'll tell you, just between us, that a negro will be mobbed for a much smaller offense in the North than South. They are hung here for a petty theft." Last week a mob tried to hang a negro here for snatching a lady's purse on the streets. In Braxton, Ohio, two days ago, a million dollars of property, including the jail, was destroyed by a mob because the sheriff had "spirited" away a negro that had as-

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saulted a little girl. Another mob in Ohio, painted some Dowietes two weeks ago.

Let no one consider that I make a wholesale criticism on the North, or that I hold anything against it as such. I only take note of some points wherein we have been put at disadvantage in criticisms of misinformed or designing people. Sam Jones said it was a poor dog that wouldn't bark for his own kennel.

Many, no doubt, think of Chicago merely as a center of trade. Her trade is wonderful, both for bulk and variety; but trade is not all by any means. It is, no doubt, the greatest theological center outside of Germany. There are so many theological seminaries here that I can't remember half of them, though I was told of them only to-day. Still I would advise a man to come here to study anything but theology. Chicago is one of the world's great music centers. Of that I will speak next week, I think.

The work in elocution is doubtless equal to anything in the United States. I have had some month's advantage of it, thanks to Mr. and Mrs. W. H. Tharp, of Meridian. Truly a man is blessed in his friends.

P. S.—Tell Bro. Lomax that I met his man born in the objective case the other day. No statement of fact, theory, record or authority, tradition, supposition, imagination, conjecture, fancy, repugnance, hatred, observation or desire, could compel his consent, till I told him Cain's cat story. He believed that, because he had heard it before. He's been studying theology in Chicago.

Subsidiary Currency.

The case of "spontaneous church generation" discovered or invented by *The Religious Herald* in Louisiana turns out, as was expected, to be another 1641 affair—a case of pure "spontaneous combustion" instead. A few more such explosions will so clarify the ecclesiastical atmosphere, no doubt, that the eyes of the most strabismic inclined, even *The Herald* and *The Argus*, will be able to perceive the truth as to the divine method in church origin and perpetuation.

Some men are given to boasting of their "plainness of speech." They "hew to the line," and let the chips fall where they will. Their fad is: "I say just what I think." Well, there are two things to be said of them. One is that they should "think" very carefully before they "speak," and the other that they be careful not to attempt to dodge the consequences. "All things may be lawful," but some of them may not be expedient. To remember that the "law of kindness" is of universal application might assist to fit expediency into many places, where too great plainness of speech would hinder rather more than it would help.

The opportunity to do great things seldom comes to men, and even then to but few, but to do good things along every one's pathway the chances literally abound. And who will say that the Master's "well done, good and faithful servant," will not be as cordial to those who have been so taken up with doing good things, that it has never entered their

mind to seek to be great? The little lad's five barley loaves, the widow's meager mite and Mary's redolent ointment seem to have had as favorable divine consideration as the synagogue which was the gift of the Roman centurion, or even the great Temple that the good and wise Solomon built.

When asked one day not long ago if we thought a man who did not believe in the doctrine of a special divine call to the ministry, and who had entered that holy calling merely as a matter of choice as to worldly professions, if such an one could preach the gospel effectively? we answered, Why not? Was it not pure honey that Samson took out of the carcass of the dead lion? And did not the raven, a very unclean bird, bring very wholesome food to the hungry prophet down by the brook? God's ways are not our ways. Evidently He can make effective the most unpromising means. The choicest flowers sometimes grow out of the filthiest dirt.

It is no bad sign when the elder and well-worn burden bearers of the churches, seeing real merit in the juniors, push them to the front and into responsible positions. There is good grounds for hope in that kind of progress, and really things are growing then after a comely and healthy fashion. It may not be so hopeful, however, when there is a disposition on the part of the youngers to assert themselves and attempt to monopolize, ahead of their calling. A fine young fellow essayed such a thing once, but found that he was about forty years ahead of time.

From present appearances, we judge the holiness or second blessing fad is inevitably petering out in these quarters of our country. Like all other human inventions, it is doomed to early decay. Some are finding it only an empty shell, and are disposed to go back on all religions. Others find it too hard to keep and too troublesome to have renewed every year, and others still have studied the scriptures under sound preaching and have reached the conclusion that sanctification of the carnal or physical man is a progressive work, a growth in grace to end only perhaps at the "pearly gates."

Leadership is a noble thing, when men come into it providentially and righteously. We believe God puts the quality into the hearts and lives of some men, and then leads His people to discover it and put them forward. Then usually, if not invariably, there are good and blessed results. But conspiracies and scheming and junketing and caucusing in secret to get your brother out and yourself in, if not of the devil, is of the earth earthy, and its discovery ought to be enough to prove the utter unfitness of the aspirant and the unworthiness of all who are knowingly engaged in it.

J. A. H.

How Climate Was Pronounced.

At the pronunciation match yesterday afternoon the funny man was turned down because he pronounced "c-l-i-m-a-t-e" "warm."—Winona Lake (Ind.) Assembly Review.

Sunday School.

LESSON FOR SEPTEMBER 9, 1900.

BY W. F. YARBOROUGH.

THE GOOD SAMARITAN.—Luke 10:25-37.

GOLDEN TEXT.—Love thy neighbor as thyself.—Lev. 19:18.

This incident is found only in Luke's gospel. Between it and the last lesson Luke records only a few words spoken by our Lord. The lawyer's question reminds us of the question of the rich young ruler, though the motives which prompted them were quite different.

EXPLANATORY.

The question about eternal life, 25-28.—

This lawyer was doubtless an expert in the Jewish canon law. The scribes who copied and expounded the Jewish law were called lawyers. This lawyer is referred to in an indefinite way as a certain lawyer, i. e., one of the lawyers. His object was to put Jesus to the test, to see how much he knew about the scriptures and current interpretations. There is no evidence that he was trying to ensnare him and bring him before the authorities. It was quite common for the religious teachers of the time to engage each other in controversy. This lawyer would hardly have engaged the Teacher from Galilee had he known his skill in handling quibblers. When he asked the question, "What shall I do to inherit eternal life?" he evidently expected a direct answer, possibly the mention of some heroic deed which would entitle him to life eternal. The tense of "do" points to some specific act. Jesus answered by a question, "What is written in the law? How readest thou?" An authority on scripture, might be expected to give a correct answer as to what the law was. The lawyer replied in words very similar to those used by Jesus on another occasion. (Matt. 22, and Mark 12) The answer was a combination of Deut. 6:5, and Lev. 18:19, and may have been a familiar combination in rabbinic circles. The essence of the law is supreme love to God with all one's powers, and love to one's neighbor as to one's self. This correctly understood would reveal the universal sinfulness and guilt of the human heart. Jesus has this in view when he says, "Thou hast answered right. This do and thou shalt live." This lawyer had no sense of guilt, and to the man who has never had that, there is no better way to reveal it, than to hold up the law to him, for, "by the law is the knowledge of sin." If any man could keep the law without falling short then life might be found by the law. The impossibility of this is seen in that "all have sinned and fallen short of the glory of God." Such a feeling must have presented itself to the lawyer from his text question.

What a neighbor is, 29-37.—He asked the question, "Who is my neighbor?" either to justify himself in asking the question about eternal life, or to try to prove himself righteous. This latter feeling would arise very naturally from a sense of shortcoming or failure. He was not only willing to justify himself, but desired to do so, as brought out

in Rev. Ver. Jesus answered with a striking parable, which has become immortalized under the name of the "Good Samaritan." It is so true to life that it reads like actual history. The road from Jerusalem to Jericho is literally "down," descending some 3,000 feet in about twenty miles, and is still infested with highway robbers. The man in the parable fell into the hands of these brigands, who treated him unmercifully, not only robbing him but stripping him of his clothes and so beating him that they left him half dead. The road was traveled much and that by persons alone. The priest who is represented as the first to come along after the man's misfortune, probably had his home in Jericho, whither he was returning after completing a round of temple service in Jerusalem. Jericho is said to have been the home of many priests. A priest, above all others, ought to have been a messenger of mercy to the unfortunate man, but ministers of religion are not all as much like their Master in this regard as they ought to be. The Levite, a subordinate in the temple service, followed the example of his superior. There is nothing in the language of the Rev. Ver. to show that the Levite was any more concerned about the man's condition than the priest. Neither of these showed any disposition to help the man who, as a Jew, was regarded by the rabbinic interpretation as their neighbor. The real helper was a Samaritan, who put himself to no little risk and inconvenience to help a man who considered him as a heretic and little better than a heathen. He took from the provision he had made for his own comfort and ministered to the stranger, not only the remedies at hand but bestowed his personal attention, taking him to a hotel or boarding house where he saw him properly attended to, and left word with the keeper to charge all expenses to his account to be paid when he returned that way. This was philanthropy of the divine sort and of a kind quite beyond the standard of Jewish teaching.

Jesus' question addressed to the lawyer had but one answer. There was no escape from giving the despised Samaritan the credit of acting in the most neighborly way, but the lawyer will not even use the despised name in making the admission, but simply refers to him as, "He that shew'd mercy on him."

Jesus' reply, "Go and do likewise," is the key that unlocks the interpretation of the parable. Jesus means not only that whoever needs us is our neighbor, but that he from whomsoever we would receive help, is to be regarded as our neighbor. Thus the limitations set up by the exclusiveness of Judaism was broken over and the spirit of a worldwide philanthropy inculcated. The world is a great neighborhood and all mankind are neighbors.

PRACTICAL POINTS.

1. There is no more important question than "What must I do to inherit eternal life?" but we often spend too much time on theories and schemes of doctrine when we ought to be laying the emphasis on adherence to the personal Christ. It is a person and not a plan that gives eternal life.

2. Jesus never meant to teach that any one could so keep the law as to be saved by such

obedience, or that philanthropy and benevolence would bring eternal life, but holds the law up that we may see our failure.

3. The spirit of the true religion is manifested in helping the unfortunate, feeding the hungry and clothing the naked. When Christianity gets too spiritual to help the poor and unfortunate we may know that it has lost the spirit of its founder, Christ. This spirit recognizes all men as neighbors and fills up the gulfs that separate our modern life. An old blind negro had lost his way in a tempting to cross one of the streets of Jackson and was trying to feel his way back to the walk. A cultured, beautiful young lady happened along about that time with an escort. Excusing herself she went to the old negro and led him back into the walk, speaking some pleasant word to him. The old negro turned his sightless eyes in the direction of the receding footsteps and murmured, "Dat must hab been one o' dese hyar good Samaritans." She illustrated the teaching of the parable.

Hymn Books.

Nothing is more conservative than pure christianity. Yet it is sometimes subservient to the question of money. Baptists are by no means an exception. Take for example the matter of hymn books. Not a few of our churches make a selection of what seems to be cheapest, rather than what is best.

As a consequence it is often the case that every distinctive doctrine is ignored, and a suitable hymn for baptismal occasions is an unknown quantity. Baptist usage may soon be a thing of the past and in name only. The good old hymns are being forgotten. Sacred music is passing away, except, perhaps, that of the anthem order.

The churches are not entirely to blame. Publishers have made the mistake of issuing books both too cumbersome and costly. There have been hundreds of hymns in the bound volumes, though good, never used—say four-fifths. We used a book of about 300 hymns, in three divisions—Public service, Social meetings and Sunday School.

Prejudice may confine some of our churches to the hymn books of their fathers; but they should remember that they introduced them to supply a felt want. Now the necessity is laid upon us to meet changed circumstances. Our young people must be led by our own churches, or we will see them drawn into other folds.

It is surprising how few of the hymns and songs written for Sunday Schools and Social meetings, in the last fifty years, have lived a quarter of a century. Of every one hundred used by the writer in a school under his charge for twelve years after the Confederate war, only one is occasionally heard now. It is change, change, something new.

Conservatism is generally about middle ground. Some of our churches are way in the back ground—not yet out of "the wilderness"—others have gone too far "toward Sodom." Independency is all right; but therein let us adopt the scriptural injunction of unity. Why not urge the Sunday School Board to publish a hymn book on which our churches can all unite?

L. A. DUNCAN.

The Home.

How to Preserve Eggs.

In Germany twenty methods of preserving eggs have been tested; the three which proved most effective were coating the eggs with vaseline, preserving them in lime water, and preserving them in water glass. The conclusion was reached that the last is preferable, because varnishing the eggs with vaseline takes considerable time, and treating them with lime water is liable to give them a disagreeable odor. There is one drawback to the water glass method of preservation, the shell easily bursts in boiling water. This may be avoided by piercing the shell with a strong needle.

The North Dakota experiment station has been making tests with the water glass method of preservation, and has found that a ten per cent. solution of water glass preserves eggs so effectively that "at the end of three and a half months, eggs that were packed the first of August appeared perfectly fresh. In most packed eggs, after a little time, the yolk settles to one side, and the egg is then inferior in quality. In these eggs preserved in water glass, the yolk retains its normal position, and in taste they were not to be distinguished from fresh unpacked store eggs." Water glass is a very cheap product, that usually can be produced at about fifty cents a gallon, and one gallon will make enough solution to preserve fifty dozen eggs; so the cost of the material will not interfere with its use. Water glass is sodium and potassium silicate, sodium silicate being usually the cheaper. — *Watchman.*

He Heeded His Call.

The birth of the Prohibition Union of Christian Men is thus described by its heroic founder and president, C. N. Howard:

"When I came home, one day about three years ago, I found a poorly clad urchin in the parlor awaiting my return. He had come to deliver a package.

"Well, my little man, why did you not wear your best shoes?" for his toes could be tracked in the snow on the walk."

"Oh, mister, them is my best shoes."

"Don't your feet get cold?"

"Oh, yes, but I don't mind that much, if only mamma would not have to work so hard."

"Does your mamma have to work hard?" I asked.

"Yes, sir; she has such a hard life of it, because papa has been drinking so hard, and she has to support the family, and I can't earn much. But I think we will get along better now, and it won't be so hard for mamma."

"Why, my boy, do you think it won't be so hard now?"

"'Because papa died last week.'"

"This remark cut me to the heart," said Mr. Howard, "and I said to my wife: 'Jesus Christ was about thirty years old when he began his ministry; I am now thirty years old; and if ever I accomplish anything, it is time I were at it.' And I went into the library and wrote these words which have gone around the world: 'In the name of Jesus Christ, as King, the liquor traffic must die.'"

Report of Committee on Temperance.

[Read before the Lebanon Association.]

Brethren, your committee appointed to write a report on this subject, beg leave to submit the following:

For years and years this subject has been regarded by Christian people as one of the most, if not the most, important of any coming before our body. Able reports have been written, earnest appeals have been made and much good has been accomplished; yet a complete victory has not been won. King Alcohol, as he was wont to be called, has been driven from stronghold to stronghold, until to-day he holds legal sway only in a very few places in our State; and from these few places the cry comes up, he is still the old arch enemy of all that is pure and good. He has not changed; and like the laws of the Medes and Persians, he cannot be changed; and wherever this hydro-headed monster dares to show himself, the cause of Christ suffers through the evils growing out of the legal and illicit sale of intoxicating drinks. Oh, that the day may speedily roll around, when the statute books of our State shall no longer be disgraced by an act legalizing the sale of intoxicants.

The last State Legislature passed very stringent and far-reaching laws in their efforts to break up or capture the monster known as the "blind tiger." We most heartily approve of these legislative enactments, and urge our brethren everywhere to aid the officers of our country in their efforts to enforce this law; and further, never relax your efforts to accomplish a complete victory, but carry the fight on and on, until the joyful cry comes up from the East and from the West, and from the North and from the South, from center to circumference, that our land is free from this the greatest of all evils.

W. M. CONNER,
W. B. HOLCOMB,
ERNEST WILLIAMS,
T. B. HOSEY,
Committee.

ASSOCIATIONAL MEETINGS.

Bethel—Enon church, 12 miles south-east of Columbia, Sept. 15.

Mt. Pisgah—New Hope, Neshoba county, Sept. 15.

Tishomingo—Mt. Olive, 7 miles from Baldwyn, Sept. 18.

Union—Hermanville, Sept. 21.

Bogue Chitto—Osyka, Sept. 22.

Chickasaw—Stonewall, Sept. 22.

Red Creek—Red Creek church, 7 miles west of Perkinston, Sept. 22.

Springfield—Liberty, 4 miles from Forest, Sept. 22.

Calhoun—Mt. Comfort, Sept. 26.

Rankin County—Pelahatchie, Oct. 5.

Ebenezer—Beaver Dam, 13 miles north-east of Augusta, Oct. 6.

Liberty—Bethany, 10 miles east of Meridian, Oct. 6.

Oktibbeha, Mt. Nebo, Newton county, Oct. 6.

Hobochitto—White Sand, 9 miles west of Poplarville, Oct. 10.

Yallobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.

Central—Raymond, Oct. 12.

Bethlehem—Concord, 10 miles north-east of Meridian, Oct. 13.

Louisville—Nokube, 18 miles from Louisville, Oct. 13.

Magee's Creek—Beulah, 7 1/2 miles east of Tagipahoa, Oct. 13.

Mississippi—New Salem, Franklin county, Oct. 13.

Pearl Leaf—Green's Creek, Perry county, Oct. 13.

Scott County—Morton, Oct. 13.

Coldwater—Ebenezer, Oct. 17.

Deer Creek—Leland, Oct. 18.

Fair River—Pleasant Grove, Lincoln county, Oct. 19.

Kosciusko—Silas, Oct. 19.

Sipsy—Bethlehem, Monroe county, Oct. 19.

Choctaw—Bay Springs, Kemper county, Oct. 20.

New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.

Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.

Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.

Harmony—Unity, Yazoo county, Oct. 27.

General Association—Goodwater, Smith county, Oct. 27.

Gulf Coast—Gulfport, Thursday before 1st Sunday in May, 1901.

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from injurious ingredients, it would be of inestimable value to the public.

The recommendations of the Committee that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders which chemists have found to contain alum:

BAKING POWDERS CONTAINING ALUM.

Good Luck Contains Alum. Manufactured by Southern Mfg. Co., Richmond.

Davis' O. K. Contains Alum. Manufactured by R. B. Davis & Co., New York.

Rex Contains Alum. Manufactured by J. D. & R. S. Christian Co., Richmond, Va.

Success Contains Alum. Manufactured by Morehouse Mfg. Co., Savannah.

Bon Bon Contains Alum. Manufactured Grant Chemical Co., Chicago.

Railroad Contains Alum. Manufactured by Morehouse Mfg. Co., Savannah.

It is unfortunate that many manufacturers of alum baking powders state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article food offered to them.

FRENCH CAMP.

We are in the midst of a good meeting at French Camp. Two have joined by letter and two for baptism. This has been the most prosperous year with the French Camp church for several years.

We baptized six before the protracted meeting began. Pray for us, we need a great revival.

Come to our Association if you can.

The Chester Association will meet with Beulah church two miles South of Weir, on Saturday before the first Sunday in Oct.

Sincerely yours,
W. H. H. FANCHER.

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Annual Session Sovereign Grand Lodge, I. O. O. F.

Richmond, Va., Sept. 17-22, 1900.

For above occasion Queen & Crescent Route will sell round trip tickets to Richmond, Va., at rate of one fare. Dates of sale, Sept. 15, 16 and 17, 1900. Final limit, Sept. 25, 1900.

R. W. BONDS, Ticket Agent,
Jackson, Miss.
GEO. H. SMITH, G. P. A.,
New Orleans, La.

Annual Convention National Baptist Association (Colored.)

Richmond, Va., Sept. 12-20, 1900.

For above occasion Queen & Crescent Route will sell round-trip tickets to Richmond, Va., to be sold Sept. 10, 11 and 12, with final limit to return Sept. 22, 1900. This rate open to all.

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THE WEST.

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Ministers and Churches.

Gallman.

Our meeting commenced here on the 19th and continued eight days. Bro. Low, our beloved pastor, did all the preaching, with the exception of two sermons. He was tired and worn out to begin with, but the good Lord strengthened him. It is seldom the privilege of people to hear plainer, more pointed, deeper and more eloquent sermons than Bro. Low gave us during the meeting. He described some hearts as "little tug boats," soon loaded and gone, and others as "great big Anchor Line steamers," taking several days to load them. We have both classes here, but don't tell him that I said so.

On Tuesday night Bro. Rodgers, of Crystal Springs, "just happened in," and gave us a masterly and soul-stirring sermon on "Justification," showing how sinners could not be justified, and then showed how they could be justified—through Jesus Christ only.

On Saturday night he "just happened in" again. This time he "launched out into deep water," telling us something about "sinning against the Holy Ghost," and "God's spirit striving with man."

We thank God for sending us Bro. Rodgers, and hope he will "just happen in" again. Bro. Low says he likes to hear him preach, too.

Visible results of the meeting: Membership greatly increased, prayer meeting reorganized and nine accessions to the church. Invisible results: "Seed sown that we hope and pray will yet bring forth much fruit" to the glory of the Master's name. For God says: "My word shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

We people down here like protracted meetings so well that you needn't be surprised at our having another one before the close of the year. Pray for us.

C. S. CURTIS.
Gallman, Miss., Sept. 1.

CONCORD AND CLEAR CREEK.

I have just closed my meetings with these two churches. Additions by baptism, 9; by letter, 3.

Pastor Glenn, of Water Valley, preached eight sermons for us at Concord, and Pastor Bacon, of Oxford, preached ten sermons for us at Clear Creek. These are both old-fashioned gospel preachers.

R. G. HEMLETT.
Burgess, Miss.

TANGIPAHOA CHURCH.

The meeting with the above named church was closed last Friday, August 31. Nine accessions. The church and adjacent country for fifteen miles were blessed. This church is going to take her place soon along by the side of the best churches in the land.

The preaching was done by that princely man and princely preacher, Z. T. Leavell. The saints thought he did well at Mars Hill, but it's the verdict that he did better at Tangipahoa.

Dr. Heart told Judge Truly in Magnolia to adjourn court and all go to hear Leavell preach. At Clinton, in the sweet long ago, I was converted under Bro. Leavell's preaching, and was baptized by that other prince in Israel, A. V. Rowe. They are two great men—great in body, mind and soul.

J. H. LANE.

SILVER CREEK.

Yesterday, Sept. 2, was a good day at Silver Creek, Pike county. Baptized four more, in addition to the fifteen baptized during the protracted meeting.

The work of grace is at work in the hearts of the people, especially among the middle age and the old. I have baptized more old people this summer than in any one year of my ministry. Christian fellowship among God's saints was never better.

J. H. LANE.

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The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. The IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,
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Annual Session Sovereign Grand Lodge,
I. O. O. F.
(Richmond, Va., Sept. 17-22, 1900.)

Reduced Rates via Southern Railway.
On account of the annual session of the Sovereign Grand Lodge, I. O. O. F., at Richmond, Va., Sept. 17th to 22nd, the Southern Railway will sell tickets from all points on its line to Richmond and return at rate of one fare for the round trip. Tickets will be sold Sept. 15, 16 and 17, with final limit to return Sept. 25, 1900. For further information call on Southern Railway ticket agents.

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Malaria is Common These Days.

Malarial fever appears to be very prevalent this year all over the South. This means an epidemic of La Grippe in the Winter and Spring, unless steps are taken to conquer the Malarial seeds. We call attention to the advertisement of Johnson's Chill and Fever Tonic, a medicine made in the South, by a man who understands the disease and conditions, who guarantees a cure or has your money refunded.

Annual Convention National Baptist
Association (Colored).

(Richmond, September 12 to 20.)

REDUCED RATES VIA SOUTHERN R. R.

On account of the annual convention of the National Baptist Association (colored), at Richmond, Va., September 12-20, 1900, the Southern Railway will sell tickets from all points on its lines to Richmond, Va., and return at rate of one fare for round trip. Tickets will be on sale September 10, 11 and 12, with final limit to return September 22, 1900. For further information call on Southern Railway Ticket Agent.

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(Patent Attorneys.)
Evans Building, WASHINGTON, D. C.

Deaths.

Susie Bell.

Little Susie Bell, daughter of Mr. Roy and Mrs. Cora Bell, died at their home in Harrison, Miss., August 30, 1900, and was buried in the cemetery at Sardis, Miss., August 31, 1900. Susie was a sweet child, three years and eleven months old. May God comfort the bereaved parents, and give them all needed grace.
Sardis, Miss. E. L. W.

Little Clifford.

Clifford Gleason Gill was his full name. Born to Mr. and Mrs. J. Bailey Gill, May 29th, 1897; closed his bright eyes to earth July 25th, 1900.

To his parents Clifford's little life will ever be an inspiration. Over and over will come the echo of the voice that is still, "Come, papa; let's go to Sunday school." This he would say in response to the call of the Sunday school bell. He is gone now, where songs are sweeter and the Savior dearer than in any earthly school. The little bud, so fondly cherished here, now gladdens "The Home over There." Let us say, "Thy will be done."

I. H. A.

S. G. Hunter.

S. G. Hunter was born April 28, 1823, and died at his residence near Hohenlinden, Miss., July 14, 1900. He had been married twice; first, October 28, 1847, to Miss Mary Spencer, by whom he had two children, last time to Mrs. Sarah H. Bingham, in January, 1860, by whom he had four children. His last wife and five of the children live and mourn his death. Bro. Hunter joined the Baptist church in 1845, since which time he has been an active and consistent member.

He joined the army in 1862 as a member of Company H, 31st Mississippi Regiment, and was chosen orderly sergeant of same; this position he filled efficiently and impartially until in January, 1865, when he was transferred to cavalry. I have known him more than fifty years, served with him in the war. As a soldier he was cool and brave, as a husband, he was devoted and kind, as a father affectionate and firm, as a neighbor courteous and obliging.

Bro. Hunter and both his wives were of first-class families. Politically he was a democrat. He was a man who considered any subject before taking a position, but was firm when he did. If he had any fault it was lack of charity for men who had dirty habits.

Bro. Hunter was not wealthy, but left his family with a good home with plenty to run it. His estate was left as was his character—unencumbered.

N. B. CRAWFORD.

Miss Mary Willie Dickens.

Resolutions of respect on the death of our beloved sister, Miss Mary Willie Dickens:

WHEREAS, It has pleased the Almighty God, our Heavenly Father, in His all-wise Providence, to take away from us our beloved sister in Christ, Miss Mary Willie Dickens;

WHEREAS, The deceased was a member of our Sunday school from her youth and a good Christian worker;

WHEREAS, The deceased was loved by all who knew her for her noble character and ever readiness to lend a helpful hand to those in need; therefore be it

Resolved, 1st, By the Durant Baptist Sunday school, that the school has lost an esteemed and useful member.

Resolved, 2d, That we extend our loving sympathy to the father, mother and brothers in their afflictions, and trust the bitter sorrow may be mitigated by the remembrance of her many kind deeds and noble Christian character, with the assurance that she is safe in the arms of Jesus.

Resolved, 3d, That these resolutions be published in THE BAPTIST and Durant News; also a copy sent to her home, and the resolutions be properly embodied in the minutes of the Sunday school.

MRS. DAISY ANTHONY,
MISS ANNALOU CLARK,
WILLIAM DETRICK.

In Memoriam of Capt. J. F. White.

Capt. J. F. White was born February 17th, 1830, in Lawrence county, Miss.; died August 18th, 1900, at Brookhaven, Miss. Educated in the common country schools, and raised on a farm, he was a practical business man in all the relations of life. The first part of his life was devoted to farming. He was successful and delighted in maintaining the interest of the tillers of the soil. He loved his country and was the first Captain of Company E, 38th Mississippi Regiment. He spent hundreds of dollars to equip and supply the needs of Confederate soldiers. His love for the Lost Cause and Southern chivalry was an abiding principle with him all through life, and we that survive him will long cherish his noble ideas. He remained in the army until discharged on account of ill-health, and even then continued to lend a helping hand until the surrender. He afterwards turned his attention to the building up of the waste places of our country. After the war he moved to Beauregard, Miss., and engaged in the planing and lumber manufacturing business, and was in very prosperous circumstances until the cyclone April 22, 1883, when all he had was swept away. Himself badly hurt, his wife badly wounded, dying from the effect, a son killed, and his sister-in-law, Sister Mary Mikell, dying from a bad hurt also, but a man of such indomitable energies, he soon resurrected some of his substance from the debris of the storm, and was the same generous "Frank White" as in former days.

On October 18, 1893, he was happily married to Sister Lou Gartman, and has since made Brookhaven his home. About twenty-five years ago he was baptized by Bro. A. A. Lomax on a profession of faith.

Bro. White delighted in talking about Baptist doctrine, and contended for loyalty to the same. The writer has often heard him say: "If I am anything, I am an old landmark Baptist."

Bro. White was a very remarkable man. He believed in the scriptural plan for piety, economy in individuals and government, and stood squarely in favor of reform measures generally. As the writer talked with him in his dying hour, he said the Lord was with him; hence he died in the triumph of faith. The soul of a tender husband, a loving father, a loyal citizen and a Christian gentleman, I believe, has gone up to stay in the

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We can be of great help to the boy who is willing to behave himself and work. Do you want a great mind and a great character? We cannot secure them for you, but we can help you secure them for yourself.

We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings! We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

W. T. LOWREY, President,
Hinds Co. Clinton, Miss.

presence of God. To his consecrated wife and his five Christian sons I offer condolence. Your loss is his gain.

"Asleep in Jesus! Peaceful rest,
Whose waking is supremely blest;
No fear, no woe, shall dim that hour
That manifest the Savior's power."

R. J. BOONE,
A Brother Soldier.

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Woman's Work.

An Appeal to the Association.

It is earnestly desired by the Central Committee that Woman's Work shall be well represented at every Association in the State. Will not the pastors and moderators of the Association give us their aid and see that a time during the Association is arranged for the Ladies' meeting. We hope the Vice President of the various Associations will see that an interesting program is prepared for these meetings and urge the sisters to attend the Associations. Also, see if you cannot get churches (where there are no Missionary societies) to organize societies and get clubs for the Foreign Mission Journal, and the Home Field. These journals are great factors for the spread of missionary spirit.

Very sincerely,
Mrs. J. W. BOZEMAN.

Frontier Missions.

For several years Copiah Association has sent a box to some Frontier Missionary. It has generally been gotten up by the Ladies' Missionary Societies of each church but where the church has no Society, the church as a whole gives its apportionment.

This year we have been given Rev. J. W. Solomon, wife and five children, of Reed, Oklahoma, for whom to prepare the box. The box will be packed September 28, in the Crystal Springs Baptist church, of which time a representative from the different churches will participate.

Following is a letter to Miss Armstrong, in answer to her annual letter. It is, within itself, a sufficient appeal to our churches to do their part:

Reed, Ok. Ter., June 3, 1900.
Miss Annie W. Armstrong
Baltimore, Md.

Dear Sister:
Your most welcome and highly appreciated letter of May 31st, to hand and contents noted.

Will say I was glad to hear from you. I am always glad to get a letter from you, for they always bring sunshine to my family, like the ships did to the early settlements of America. It is said the people were so disheartened at one time, they were about to give up in despair, when one day they saw a ship coming with help. So it was with me when I first received a letter from you.

I left the East to come West and began working for the Master. I consecrated myself, wife and children, all to the Lord.

No one would take the work in this county. Some tried it and gave it up; said it was too hard and the task too great. It was at this time when I began the work here. Oh, how dark it was to me, having a wife and children to support and having no help save the Lord! A great many had to abandon their homes and go for help to other posts. Wife and I said we will lay our all on the altar of the Lord. Oh, what joy it is to trust the Lord! Our clothes were getting old and little ones poorly clad; winter coming on and no money to buy clothing with. I came home one day from a missionary tour and wife said to me, "What shall we do?" I said, "Let us pray." I got up and went to the post-office, and to my surprise, we received our first letter from you, stating there were some sisters who wanted to send a box of clothing.

Sister, I write this to try to give you some idea of the condition of a poor, frontier missionary.

In due time our box came, with just such things as were needed. What grateful hearts, no one can tell! I want to say to you sister, that to-day you are nearer to me for the work's sake than ever before. When I received your good letter it seemed to me you were all near us, but I had no hope of ever meeting any of you on this earth, but I looked forward to the time when we would meet in the beyond, but when it was said the Convention would meet in Hot Springs, wife said, "I want you to go." It was a great surprise for me to be able to go, but we did, and I am proud that I was there. After meeting so many noble-hearted sisters and hearing them talk, it did my soul good, and I came home, a better man, a stronger missionary, and my faith increased.

While I write this my eyes are so full I cannot see the lines on the paper, and a tear falls on the second page, but I have wept many times on the lonely prairie for poor sinners. God sees them, and knows our hearts. We, as missionaries, are only breaking the sod, making ready for a great harvest. Some sow, others reap; but thanks be to God, while we are sowing the Gospel seed, God has put it into the hearts of the sisters to help in the work. Eternity alone can only tell. It was a sister first at the grave of our Savior; a sister first to go and tell the glad news that Christ had risen from the grave, and it is good sisters who are the greatest factors in helping give the Gospel to the West.

All eyes are turned to the heathen lands, which is well; but you sisters send the gospel to the West, and at the same time stay at home. Let me drop a thought here in regard to your great work. You help spread the gospel to dying men and women. You give to the poor, so you are lending to the Lord. It works as an education, and I am confident there is no girl who ever received help in the West, but what will become a strong missionary worker. It makes our wives stronger also. If you sisters did not help us, it would take every dollar we could get to buy our clothes and food; but when you come to our help, giving us clothes, and sometimes food, it enables us to give our little mite of money to the cause. I never take up a collection but what I like to start it myself. Since you have been helping us I have never taken up a collection but what I am at the head of the list.

We have about thirty churches in this county; all small, but I am looking for better times.

My oldest boy, now eighteen years old, was converted and joined the church at the age of twelve years. My daughter, now thirteen years old, spends a great deal of her time quilting for an orphan home at Dallas, Tex., and she is known as the little missionary, always having a kind word for every one.

Some time ago my wife and children came very near being drowned, and lost nearly all of their clothing, which makes it very bad for us.

I would like to have you send me some clothing, as I have never gotten any in the boxes. I am not complaining; only say this because I am in great need of clothing of all description for myself. Should also like to have a Teachers' Bible.

May God bless you in your great work, and we ask you to pray for us.

Yours in the work,
J. W. SOLOMON.

Preparing the box is one of our greatest pleasures and it is rarely ever one of our churches fail with its part. The dividing of the work makes it easy on each church, and together we can send an excellent box.

The work this year is divided as follows:

Crystal Springs, Rev. J. W. Solomon.
Hazlehurst, Mrs. Solomon.
Wesson, oldest boy, (18).
Gallman, Jewell Solomon, (age 13.)

County Line, Sidney Solomon, (age 8).
Damascus, Lawler Solomon, (age 5).

Hopewell, Lewis Solomon, (age 4).

New Zion, pair blankets, four sheets.

Bethel, four sheets, six pillow-slips.

Sylvarena, towels and sheets.

Smyrna, Pair Blankets.

Sardis, pair blankets.

Harmony, Bible, half dozen towels.

Spring Hill, half dozen towels and pillow cases.

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They regulate the liver, stomach, bowels, kidneys, and blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, appendicitis, headache, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1.00 a bottle.

Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

Mozley's Lemon Elixir.

Cured me of a long-standing case of chills and fever by using two bottles.

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Temperance.

"A Strange Inconsistency."

We see the same community that pays large sums to establish churches, schools and benevolent institutions and submits to heavy taxes for the maintenance of peace and order, deliberately granting licenses to agencies of debauchery and manufactories of crime. Under the shadow of the Cooper Institute are the Bowery dives. Visible from the upper windows of the new temple dedicated to the Arts and Sciences of the Borough of Brooklyn is the pandemonium of Coney Island. The city that builds a Cathedral of St. John the Divine tolerates a Tammany Hall. And yet, we suppose, the blasphemous lie which asserts that "the voice of the people is the voice of God," will continue to be propagated.—*Examiner (Baptist) New York.*

A writer in *The Outlook* speaks of visiting a New York poor-house and hearing one of the officials say: "Take away the foreigners, them Eytalians and them Poleses, and shure the place would only made to be half as big." As his eye followed a big, red faced man walking lamely up, with the aid of a cane: "And, begorry, take rum off the 'arth, and we made not be here at all, at all."

The judges of the license courts in Philadelphia have come to the support of public morals and decency by declaring their opposition to saloons having side entrances and rooms up-stairs for the accommodation of women.

After a long, and at times discouraging campaign, the good people of Heber, Ark., have succeeded in securing the prohibition of saloons. An appeal was taken from the decision of the county court to the circuit court with the above result.

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The Faculty for 1900-1901 is the strongest the Institution has ever had; the facilities for instruction have been increased, new physical and chemical apparatus added to the laboratory, valuable additions made to the library.

There is an industrial feature to the school, by which twenty boy and ten girls are given work to pay half the board and tuition of the session.

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One hundred and forty dollars pays for board, tuition, laundry and either music or art, per session.

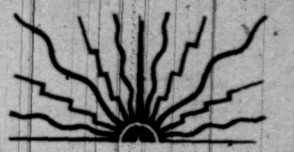
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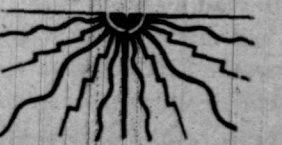
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Bible Readers' Course.

Monday, Sept. 10.—I Kings 15: 16-17. Baasha's extirpation of the house of Jeroboam. Compare I Kings 16:11.

Tuesday, Sept. 11.—I Kings 16: 8-34. Elah and Zimri rooted out. Compare I Kings 16:13.

Wednesday, Sept. 12.—I Kings 17. A prophetic meteor from Gilead (v. 1). Compare II Sam. 22:5.

Thursday, Sept. 13.—I Kings 18:11-14. A challenge thrown out. Compare Josh. 24:15.

Friday, Sept. 14.—I Kings 18: 25-46. The lone prophet Elijah, the victor. Compare I Kings 22: 6, 28.

Saturday, Sept. 15.—I Kings 19. Dejection dissipated by a still small voice. Compare Heb. 12:11.

Sunday, Sept. 16.—Prayer meeting. The broad way; the narrow way. Matthew 7:13-14.

—(From the Baptist Union.)

In the death of Prof. W. N. Handee, the Young People's Movement has lost one of its first and best friends in Mississippi. We shall miss him when we meet at Clinton in November.

The Yazoo Association gave its entire session, last Thursday night, to the discussion of our B. Y. P. U. work. The discussion was led by our Brother Noffsinger, one of the youngest of our aged brethren. He has been a pastor for forty-three years, and brings all his experience to bear upon the movement in behalf of the better training of our young people for service in the churches of our Lord and Master. He was followed by Pastor Lawrence, of Greenwood, in one of the best speeches on what the B. Y. P. U. proposes to do, that I have yet heard. A more pleasing and forceful speaker I have never heard. As his head is too well set on his shoulders to be easily "turned," the day is not a great ways off, should he live, when he shall take rank easily among the foremost preachers of our time. It was a great and good meeting, and will help on the work greatly.

The following extracts from the Central Secretary's letter is worth a careful reading by us all:

A Word to Presidents. By way of preparation, let presidents of societies call together their associates in office, with the heads of the several committees, to discuss work-

ing plans for another season of service, and to pray for a year of blessing. It is assumed that due care has been taken in the selection of these heads of committees, and that they are willing and ready to serve. If the facts in the case do not bear out this assumption, it would be well, at the outset, to make changes. We must have people who have a mind to work, and to work together. As soon as possible after this conference let each chairman call together his special committee, to outline its work, discuss methods and make assignments to special service.

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A Vital Element in Our Work.

There is no time to be lost in perfecting and carrying out plans for the awakening of interest in our educational work. The Baptist Young People's Union of America stands for the educational idea in the Young People's Movement of our day. It does not underestimate the devotional element. On the other hand, it seeks to intensify devotion. It does not lessen the emphasis on the word service. On the other hand, it proclaims aloud as one of its mottoes—"Saved to Serve." But it would give to the fires of devotion an added glow by feeding them with the fuel of divine truth brought out of the mines of Sacred Scripture, and would increase the efficiency of service by making the servant more intelligent. Our Christian Culture Courses aim to supplement the teaching of the pulpit and the Sunday school, so that the young worker may be thoroughly furnished.

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To Educational Committees:

There rests upon you a large responsibility. Upon the wisdom and thoroughness with which you plan and carry out your part will depend, in no small measure, the success of our educational scheme. Inform yourselves clearly and fully as to the nature and scope of our Courses, so that you may be able to inform others. Prospectuses giving this information will be sent you free on application to headquarters. Take counsel with your pastor as to the best methods of introducing, or extending, the work. In some instances, pastors are already planning for a Rally Day on which its claims will be presented, and an enrollment made. To make the task of enrollment easier, we will furnish blank forms in any desired number. Furnish yourselves with a supply, and offer your services as a Committee on Enrollment. If the plan of a Rally Day is not deemed practicable, take up the canvass in some other way. Make it thorough.



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Questions of Method: The work of the Educational Committee is by no means finished when these lists have been secured. This is but a starting-point. There can be no doubt that the best results are attained where an evening is set apart weekly as a "study" evening, at which the special topic of the Sacred Literature Course is carefully considered under the direction of a competent leader. At such a meeting it would be easily practicable for the leader, or some one else to whom the special service was assigned, to review briefly the Bible Readers' Course. The Conquest Missionary Course could be treated in a similar way, or taken up at the monthly missionary meeting as the program for that evening. If a "study" evening is not deemed practicable, it can be held fortnightly, or even monthly. Better a monthly review than no review at all. In the absence of meetings of any kind, the work can be carried on by individuals. We are glad to know that there are many who are taking the prescribed readings in this way. It would be well to consider the carrying on of a "Home Department" in this work, as in Sunday school work.

Yours in service,
E. E. CHIVERS.

HERNANDO B. Y. P. U.

Hernando B. Y. P. U. is very much alive. We wish that our editor might have been with us last Friday night. We had the social event of the season. All the musical talent of our town united and gave us a musical treat, interspersed with recitations by some of the finest elocutionists in the South.

After the program, which was rendered in the court house, we repaired to the court yard, which was beautifully lighted by Japanese lanterns.

The girls served dainty refreshments, and a most delightful social time was enjoyed.

JESSIE MOODY,
Corresponding Secretary.

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